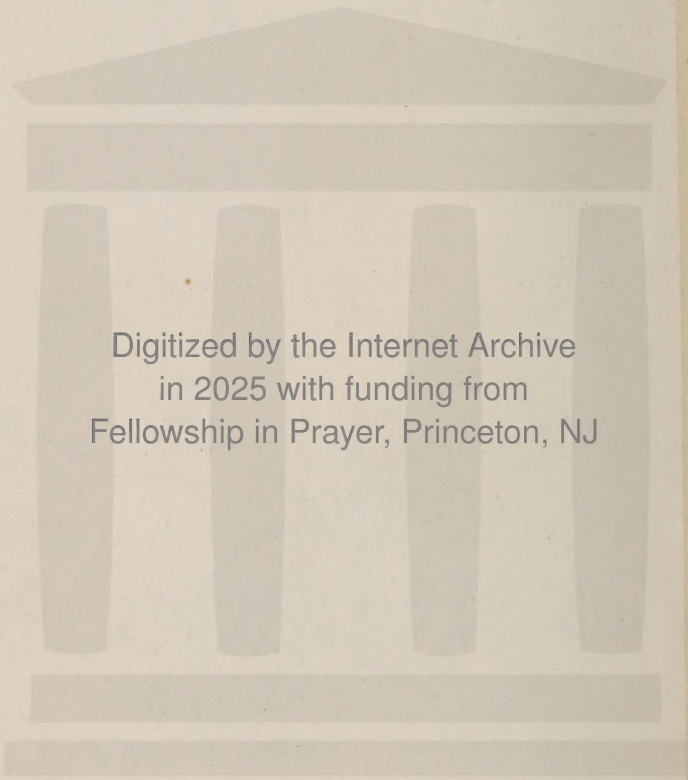
Fellowship in Prayer

For a world united in prayer

"Our Father, we confess our neglect of intercession. Give us this day a vision of the possibilities in prayer; burden our hearts with a sense of our own responsibilities" Amen.

Volume V October 1954 Number 5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THREE WISHES

I WISH I had a telescope
To scan the starry skies
But, since I have no telescope,
I'm glad I have two eyes.

I wish I had a kitchen run
By push-button commands
But, while that kitchen's still a dream,
I'm glad I have two hands.

I wish I had a super car
To give my friends a treat
But, till that new car comes along,
I'm glad I have two feet.

Two eyes to look to God above . . .
Two hands to clasp in prayer . . .
Two feet to carry me to Church . . .
Why, I'm a millionaire!

–NICK KENNY.

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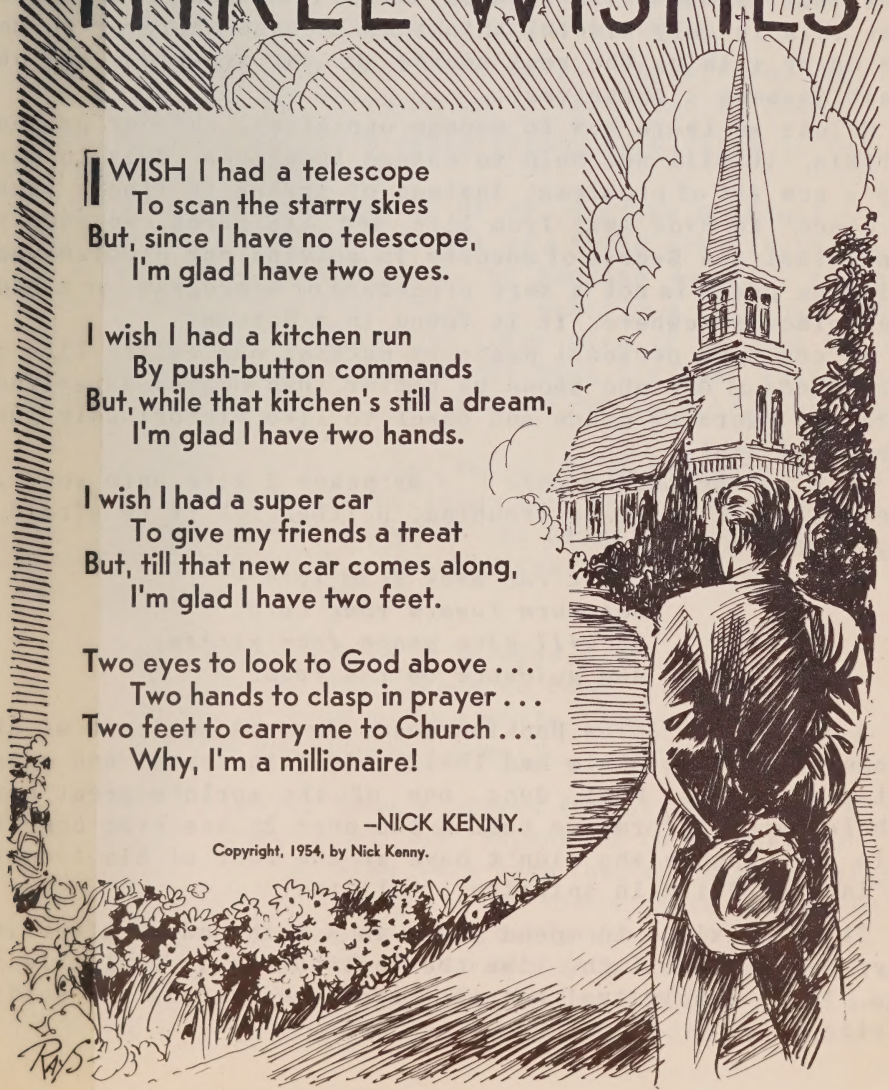

THE SECRET OF PERSONAL PEACE

By W. J. Thompson, D. D.

"And I said - 'Oh, that I had wings like a dove!'
For then would I fly away, and be at rest." *Psalm 55:6*

"*My* peace I give unto you . . . Let not your heart
Be troubled, neither let it be afraid." *John 14:27*

The Psalmist here voices a desire familiar to us all - to get away from all life's cares, and be free from our troubles. But this is only wishful thinking, because wherever we go, we carry with us the real source of our troubles, and our restlessness - ourselves!

Unless we learn how to manage ourselves, and our present trials, it will not help to change locations, only to pick up a new set of problems! Instead of trying to find a vague "place" to hide away from life and its cares, we need to know that the Secret of Success in solving our problems and finding peace is not a mere procedure or a program, or a hidden place somewhere. It is found in a Person!

We can have personal peace by putting our entire life in the hands of One who knows us better than we know ourselves, And Who offers us peace and power to live victoriously just where we are!

Here is the Lord's offer - "My peace I give unto you.... Let not your heart be troubled, neither let it be afraid." *(John 14:27).*

Don't run away from life -
But turn toward your Lord;
He will give peace from strife,
And guidance on the road!

A doctor at Johns Hopkins said that 40 per cent of all cases that came to him had their origin in mental and spiritual troubles. Prof. Jung, one of the world's great psychologists, informs us that no one over 35 has ever come to him in trouble who didn't have at the root of his trouble a lack of faith in spiritual realities!

It is possible to spend years in a vain search after inner peace, yet all the time the real answer is available to us. It is a spiritual secret - sweet and strong and satisfying --

"HAVE FAITH IN GOD" - *Mark 11:22.*

Dr. C. E. Williams declares: "Life needs an eternal setting, sustained by a deep sense of God's Providence and Purpose, to give it peace and poise and permanency necessary to make the most of each day's experiences and opportunities."

Dr. J. K. Sizoo states: "Serenity comes to the man who lives with an unfaltering faith in an unfailing God!"

The oft quoted words of Augustine retain their appeal because of their shining and eternal truth:

"O Lord, Thou hast made us for Thyself and our Hearts are restless until they rest in Thee."

But someone says: "I would like to have faith in God, but I do not understand Him."

And I think of the words of Dr. Wilfred Grenfell - "God help us not to neglect the use of a thing like faith because we do not know how it works, or because we fail to understand this or that about Him! It would be a criminal offense in a doctor not to use the X-Ray even if he does not know how Barium Chloride makes Gamma Rays visible! Faith really works when we use it - in spite of our lack of complete understanding."

"Experience proves that faith in God really 'works'!"

Dr. Joseph Fort Newton tells how he sat next to George Bernard Shaw on the stage of the Royal Albert Hall in London at a great service of National Thanksgiving. The vast audience rose and sang:

"O God, our help in ages past
Our hope for years to come,
Be Thou our Guard while time shall last,
And our Eternal Home!"

During the singing Shaw appeared visibly affected. As they sat down he leaned over and whispered to Dr. Newton - "I would rather have written that hymn than all my silly plays."

Yes, this is the longing of the human heart and soul--the hunger for God's Presence and Leadership and Love!

The greatest aid of all to the attainment of a life of peace and joy is faith in the Living God. The very act of trust in Him is in itself a source of serenity. It quiets

our troubles, helps us solve our problems, and lifts us above the cares of life into an atmosphere of tranquillity and joy.

A real experiment results in a radiant experience!

" No day, however dark and dull,
No life so filled with care -
But becomes bright and beautiful
When we know God is near!

So lift your heart in gratitude,
For His great Love and Power,
And follow Him along life's road,
To find blessings each hour!"

What better conclusion can we find than the beautiful words of John Greenleaf Whittier, the Quaker Poet:

" Drop Thy still dews of quietness,
Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

oooOooo

A PRAYER

Help me, O God, dear Father,
Not to worry, fret or fear;
Help me always to remember
Thy presence is forever near;
Help me to enjoy each moment,
No thought of that which is to be,
Accepting this hour without question,
Which I may spend alone with Thee--
Unmolested, unafraid,
Safely sheltered by Thy care,
Holding closely Thy dear kindness,
My heart with Thee, may ever share.

--Ae'lis Churchill Chaphe.

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PERSONAL RESPONSIBILITY

By Mildred Seydell

Accepting Christ - if it is done seriously and not merely as a social gesture - pledges one to a personal responsibility to spread His gospel, to demonstrate the principles laid down by Jesus when he was on earth.

An intelligent person would scoff at the idea that one could use rightly and to advantage principles of higher mathematics without first learning simple arthmetic advancing from it by constant study and application. Yet most people try to enjoy, to profit by Christian principles without striving to understand them. It seems to me that we have a personal responsibility to study and meditate, studying the Word of God and other inspiring publications such as *FELLOWSHIP IN PRAYER*; practising *FAITH* not blindly but according to our understanding that should grow as we apply ourselves diligently to the task.

Too many people when they become religious feel they must be as solemn as grave diggers. But perhaps I should use another comparison for according to Shakespeare grave diggers are not always solemn. Anyway, I think Christians have a personal responsibility to be jolly, to spread joy, to be kind, to be tolerant. Jesus demonstrated friendliness. He was the most friendly person who ever lived. He shared with others. If one reads and remembers all the *GOOD* promises found in the Bible one need never despair!

Too many Christians feel their mission in life is to detect sin, criticize, punish. Whereas, it seems to me, a Christian has a personal responsibility to seek the *GOOD* rather than *EVIL*. For when the *GOOD* is spotlighted, made stronger it overcomes evil. This high principle put into effect produced those wonderful miracles blessing mankind.

One may deny that he has any personal responsibility of any kind. But the records of history prove that he cannot escape the dire consequence of not accepting the responsibility for right living by doing his best.

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BATTLES AND BATTLEGROUNDS IN THE COLD, COLD WAR

By Robert Wells Youngs, D.D.

Text:- "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day."

Monday morning, June 28th, some thirty of us ministers and rabbis, a priest, a theologian, a sociologist, a scientist, three lawyers, a banker and a businessman - representing the National Conference of Christians and Jews - met at the United Nations where several U. N. officials briefed us on the world situation at that moment. Andrew Cordier, Executive Assistant to the Secretary-General of the United Nations, put it this way: The United Nations has faced worse crises than exist in the world this morning, but never before has it faced so many serious crises at one time. You will recall that on that morning a revolution was bursting forth in Guatemala, shooting was breaking out between the Jordan legion and the Israeli, the French were being pushed out of Indo-China, serious problems were coming to a head in Korea, Anthony Eden and Sir Winston Churchill were meeting in Washington with President Eisenhower. The world was in a state of cold tension exceeded only by the still worse state of the world later in the summer. With this view of the world we flew out of Idlewild Airport to visit some of the battles and battlegrounds in the cold, cold war. We visited Denmark, Sweden, Germany, Turkey, Lebanon, Jordan, Israel, Cyprus, Greece, Italy, Switzerland, France and England. We inspected thirteen refugee camps, met with 135 political, educational, religious, and social leaders in the countries visited, went behind the Iron Curtain, and observed the work of scores of agencies which are striving to make this a freer and more peaceful world. We returned to this country having learned not one of the right answers to the world's vexing questions, but perhaps a few of the right questions. And that is important. We never can hope to solve the world's problems until more and more of us Americans appreciate the magnitude and nature of the problems. The problems are legion, but certainly three impress themselves upon a traveler in Europe this summer.

First, there is the problem of the last war which has been over now for almost nine years. I refer to the terrible effects of that war--the poverty of Denmark, the confusion of France, the fears of England, the divisions of Germany, Hamburg with 300,000 of its 500,000 apartments still in ruins, Berlin 65% destroyed and only 20% rebuilt, Italy suffering such penury that five million of her people never see such necessities of life as meat, sugar, and wine--all this in addition to having lost two generations of their finest manhood in World Wars I and II. It is no wonder Europeans are cynical, miserable, discouraged, demoralized, timid and confused. It is no wonder that they refuse to join our European defense community, that they are frightened by our

bold stand in Asia; that they are a little inclined to appease Russia rather than have an H-bomb dropped on their heads in World War III. No one can deal effectively with Europe today without first dealing with the terrible effects of two world wars.

A second problem which impresses itself upon one who travels through Europe and the Middle East these days is that of the refugees. There are at least 40,000,000 refugees in the world today and I have seen a fair sampling of them--destitute people, most of them young adults, many of them with little babies in their arms, without a place to rest their heads, with only the soiled, ragged clothes that are on their backs. I spent a morning at a receiving station in West Berlin and watched them streaming in from the Eastern sector at a rate of 600 a day. I went through an abandoned factory where they lived and watched them eating slimy mush out of a pan that would have offended the sensibilities of my dog. I saw them in their wind-blown tents on a mountain side in Lebanon and I talked with them in a 120 degree heat, 1300 feet below sea level, near Jericho where the Jordan River dashes into the Dead Sea. Forty million of these people are on earth today--jobless, homeless, hopeless--many of them people like you and me--respectable and educated--doctors, lawyers, teachers, farmers, businessmen--hapless victims of war, driven from their homes and businesses by the hatreds, prejudices, greed and ambition of other men. The more I saw of these people the more conscious I became of the shameful waste on my own dinner table (how most of these people would relish the garbage pan in any of our kitchens) of the thousands of miles of unused lands in more habitable places which I had flown over, of the seven billion dollar food surplus in this country which it is costing us $600,000 a day to store. And I thought of the comfort and relief, the hope and opportunity which might be afforded millions of forlorn folks if we had just a wee bit more of the compassion and pity, the mercy and love of our Lord Jesus Christ.

And then, a third problem which confronts a traveler in Europe is the *menace of communism*. This menace seems most ominous in Berlin where one is brought face to face with the Red Monster. Berlin is an island of freedom in a Red Sea of totalitarianism; a beachhead of democracy in the cold, cold war with Russia. We spent an afternoon, a part of a morning, and an evening behind the iron curtain in East Berlin. As one crosses the dividing line between the democratic sectors and the Russian sector of Berlin, one senses instantly, the sharp difference between the two ways of life. In West Berlin, the streets are crowded with people, the sidewalk cafes are full of men and women sipping their beer and enjoying their conversations. In East Berlin, the streets are comparatively empty and few engage in conversation. One evening one of our number stopped a couple of men on the sidewalk in East Berlin to ask a question. Almost at once, a plainclothes man stepped up and told him to move on--that he was making propaganda. In West Berlin, there are almost no soldiers to be

seen--perhaps one English, French or American soldier for every 1,000 people on the streets. In East Berlin there are, so it seems, at least three Russian soldiers for every ten people--ugly, uncouth, stupid looking soldiers, many of them carrying rifles in their hands with heavy revolvers strapped to their waists giving you the impression that they were waiting for the slightest provocation to shoot you down. In West Berlin, the destruction of the last war is being cleared away, slowly but steadily, and the city is being rebuilt. I watched the work from the window of my hotel on Kurfuerstendamm, Berlin's Fifth Avenue, where men stripped to their waists worked from dawn to dark, seven days a week clearing away the rubble, separating the good bricks from the broken, saving the good for economic rebuilding and loading the broken into wheelbarrows to be carted away. In East Berlin, only one street has been rebuilt--Unter den Linden--now called Stalinallee--a short street--but one of the most beautiful streets in all the world, its buildings constructed of imported marble. The Russians are using it as a show place to illustrate what they want the rest of the world to think that they are doing in all of their sector of Berlin. Actually, most of the Russian sector remains as it did when the war ended--in ruin. And then, of course, in West Berlin, practically no propaganda is in evidence while in East Berlin propaganda is everywhere. Enormous photographs of Lenin, Stalin, and Molenkov, signs over damaged areas reading-- "This is what the English and Americans did to you." Signs along the one street which the Russians rebuilt--"This is what Russia is doing for you." And as you leave the Russian sector of Berlin to return to the British sector, the most ludicrous sign of all: "You are now leaving the democratic sector of Berlin."

And yet, in spite of the differences between democracy and communism, so vividly contrasted in Berlin, communism is nonetheless a serious threat and formidable competitor of democracy in Europe and the Middle East. This is understandable. Communism is characterized by big lies which fool people whose lives are shrouded with despair. Communism can make extravagant promises which at the present time it is under no obligation to fulfill. Communism can demand more of its people because of its discipline and regimentation. And to me, most significant of all, communism attaches strategic importance to young people. At Youth Haus in West Berlin, an agency established to gather and analyze information about youth in the Russian Zone, we were shown a movie entitled "Country We Protect You" which showed a Youth Parliament in Leipzig--thousands of boys marching in colorful uniforms, thousands of girls drilling with heavy rifles--tens of thousands of boys and girls in a great mass meeting repeatedly leaping to their feet and raising their arms in salute with practiced precision that would have glorified a Music Hall Rockette, chanting the praises of their communist leaders--the old pattern of Nazism repeating itself in Europe. At about the same time, we visited American Haus, a

cultural center established at modest cost by our government in West Berlin, visited each day by 2,000 East Berliners who came over into our sector of the city to read democratic books and magazines and to see American movies--not Hollywood movies but cultural movies put out by our universities and industries to portray the American way of life at its best. At American Haus, we also saw a kindergarten that was being discontinued because a committee of congressmen thought that it was a waste of money to teach democracy to children. That is one of our few mistakes in Europe. Europeans generally and Russians particularly are thinking of the cold war in terms of a decade, a generation, two generations when the children will have grown up. While we on the other hand think of the cold war in terms of two or three years at most. We Americans with all our efficiency and despatch need to readjust our schedules to fit the complicated problems which cannot be solved in less than a generation and perhaps not in this century. Thus, while we are winning battles today, Russia is training a generation of youth who may eventually win the cold war. Our progress in the cold war, inch by inch, week by week, battle by battle is not enough to counteract Russia's lying, propagandizing, undermining and coercing. We must do differently in some respects and more than we have been doing in other respects on the battlegrounds of the cold, cold war. Even then, we shall not be able to do enough.

There is the *economic battleground* in the cold, cold war. We have done much with the Marshall Plan and the Truman Plan toward stabilizing the economies of France and England. We have prevented Turkey, Greece and Italy from going over to communism. Even so, the economic battleground will never be decisive in winning the cold war for democracy. There are simply too many odds against our winning the war economically although we must fight that battle too.

For instance, the odds are against us in the economic sphere because Russia and Eastern Europe are the natural market for the products of Western Europe. America is not. I spent an evening in the home of a Danish manufacturer. Several times he asked me what America was prepared to buy from Denmark. I could think of comparatively little. The day we arrived in Switzerland, President Eisenhower signed a tariff which seriously affected the watch industry of that country. We were greeted by Swiss newspapers proclaiming in bold black print the number of Swiss workmen who would be thrown out of work by that tariff. All of us can understand why President Eisenhower signed that tariff, but none of us can deny that it makes it all the harder to tell Europeans what America is prepared to buy from them. Those people do not want our charity. They want to earn their own way with dignity and self-respect through channels of trade and Russia is their natural market, not America. The odds are against us in this phase of the economic battle.

Or let us look at the economic battle from another perspective. We see at once that the odds are against us because Russia is fighting the cold war with

cheap money while we are fighting it with expensive money. It takes four West German marks to buy an American dollar. At the same time it takes four East German marks to buy a West German mark. Or let me put it this way. Communism gets nine hours of work for a given amount of sausage whereas democracy gets only four hours of work for the same amount of sausage. This means that communism can build more tanks, guns, planes, and bombs for what she gives her workers than democracy can build with the same amount. The only question is, can Russia subject people to a low standard of living long enough for democracy to go bankrupt? We must assume that she can and that we cannot possibly win the cold war by outspending the Russians in Europe.

There is also the *military battleground* in the cold, cold war. Russia will get the people of Asia to engage us in a hot war if she can, but it is the feeling in Europe that she will not get herself involved in a war with us as long as we keep ourselves militarily strong--strong enough to destroy Moscow if Moscow should destroy New York, strong enough to drop a hydrogen bomb on Russia if The Russians drop an atom bomb on us. That is why Europeans seem to be less afraid of war than we. But we cannot win a decisive victory on the military battleground any more than we can on the economic. Let us keep in mind that military power is of temporary value. In the words of Admiral Mahan, "The role of material power is to give moral ideas a chance to take root." Pax Romana never lasts forever. Military power in the end must fall down under its own weight if it does not first involve itself in a self-destructive hot war. Therefore, along with spending money more wisely and strengthening ourselves militarily something more is needed before we can ever hope to win the cold war and make this a more peaceful, prosperous and happy world. Without that something more, our freedom and system of values are doomed.

I believe that something more is the *spiritual factor*. *WHAT ELSE IS THERE?* Being lovers of freedom, we cannot win the cold war by out-regimenting the communists. Being lovers of truth we cannot out-propagandize them. We would probably win a hot war, but it would leave us in a worse state than we are today with a 900 billion dollar debt, with 80 million refugees to be cared for; with not just Germany and Japan to occupy and rehabilitate, but also all of Eastern Europe and Asia; with more Truman Plans and Marshall Plans to restore the more depleted economies of our allies; with the misery, the hunger, the depravity, the immorality and corruption which characterize every post-war period. We cannot win a cold war by fighting a hot war.

There is only one battleground where we can win what will be a decisive battle in the cold, cold war. That is the battleground of the Spirit, where the armor is the whole armor of God--the girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the spirit. These are the only weapons which communism cannot match or

surpass. "Oh," some will say, "Now we have the preacher talking." Well, if you have, then you might as well like it, for almost every intellectual, every statesman, every scientist, and every man of affairs today is a preacher. Listen to them preach: *President Eisenhower* pleading with the preachers of the world to lead their respective nations in a prayer for peace; *Chief Justice Warren* pleading with the American Bar Association to rededicate itself to the principle that God's way must be our way; *Arnold Toynbee*, greatest historian of civilization, in the July 25th issue of *The New York Times Magazine*, pointing out that the spiritual power of Christian civilization is the one advantage which it has over a communist civilization. And finally, the editors of *Life Magazine* in one of their great editorials in the current issue:

> *"All Western civilization is based upon Christianity; the very fact of freedom grew out of it, as well as that which most men call 'conscience.' Our laws and morals are the formal expression of the Judo-Christian ethic of Mosaic law refined by Roman law - the eternal and immutable truths of good and evil, which are expressed in the Magna Carta as they are in the declaration of Independence. They are the base of all the 'natural laws' as well as the 'natural rights' of Western man. America itself has always been a religious nation -- from the time the Pilgrims began their compact 'In the name of God, amen,' to 1954, when figures just released show that the percentage of Americans who belong to churches is now the highest in history -- three times greater than in the 1920s. If such figures are not a measure of spiritual performance, they are, at least, an evidence of religious intent. It is no accident that 'this nation, under God,' the most powerful yet to rise in the world, was built upon the rock of Christian faith."*

I say not what the clergymen are saying, but what men who grasp the issues are saying. It will be no accident if this world is saved from Hell in the next generation. It will be by the Grace of God. (All else is not going to be quite enough). Therefore, "Let us work as though all things depended upon us and let us pray as though all things depended upon God." -- as indeed they do.

oooOooo

"To speak wisely may not be easy -- but not to speak ill requires only silence."

oooOooo

OUR PERSONAL RESPONSIBILITY FOR JUSTICE

By Roy Wallace Thomas

Jesus named "justice, mercy and faith" as the three most important matters in religion (Matthew 23:23, R.S.V.). Our faith in God creates mercy or love in us, and justice is the pattern of love expressed in human relations.

It is vital to the integrity of the Christian that he never forget that the God of his Bible requires the establishment of justice throughout the earth. No man is safe so long as there is tyranny and oppression anywhere. And no man can be wrong with men and at the same time right with God. A man cannot be right with God and remain inactive in the face of wrong. Each man is personally responsible for his full share of moral effort in establishing justice in the world.

Justice can be effected only by spiritual force, never by military might. Justice is a spiritual conquest in which men of intelligent goodwill learn to work together with God for the good of all mankind, His children. Justice is the practice of God's righteousness, which is social. His kingdom is not of one but of many. The "Lord's Prayer" is a social prayer. The pronouns used throughout it are not singular but plural. "Our Father," "forgive us," technically it is not a personal prayer. Personal religion is fitness for the social task.

No one of us asked to come into this world, but here we are. No man had anything to say about his native equipment or the nature of the environment into which he was born. Therefore, as far as justice is concerned each of us has a birthright "certain inalienable rights; among these are life, liberty, and the pursuit of happiness."

The fact that natural gifts seem "unequal" is never valid ground for snobbery or exploitation. In Jesus' parable of the talents (Matthew 25) he shows that personal responsibility increases with the number of one's talents or the quality of one's ability. He revealed that men are equal in their right to life and joy. The one-talent man was offered the same joy as the five-talent man. The sin of the one-talent man was his refusal to be creative or productive and thus fill his cup with joy. Instead of doing his best with what he had, he went off sour and bitter. Such moods cause inner blight.

Jesus taught that the fortunate man is called to serve, not to exploit, the unfortunate man. The major unsolved problem which all men of religion face is the right use of power. Men of religious integrity dare not surrender power to the enemy. Every man of greed is an enemy of the human race. Wars can only be eliminated or poverty be conquered when the high religions teach the nations how to use power. Power was never meant to be used destructively or for the satiety of greed but for the good of all of God's offspring. The possible world of justice can come by a right use of knowledge and of power.

It is the function of justice to give each man an opportunity for happiness or joy and to protect him in that opportunity. God did not create man for misery but for joy. Jesus made joy the proper reward of achievement in his parable of the talents. As Paul Tillich says, "joy is the ultimate." Only justice for all men of whatever race and class and clime can enable each man to fulfill himself in accordance with the purpose of God.

Hence it is every man's responsibility to do his full share of the world's work, because of the need of full production in meeting the demands of justice. There will be no human parasites, neither rich nor poor, in God's kingdom. No man has a birthright of idleness. When one man shirks, another man suffers. It is also the personal responsibility of the enlightened man of goodwill to help mold government so that the rewards of toil and the distribution of the good things of life shall be fair and adequate that no man or family suffer.

The dynamic social and religious principle that can yet make actual in our world the ideal of the Lord's Prayer was worked out in the heat of struggle by the early Christians as shown in the book of the Acts of the Apostles: "From each according to his ability, and to each according to his need" (Acts 11:29; 2:44, 45; 4:34, 35). This principle, be it understood, was not formulated by the early Christians as an abstraction, but was divinely revealed in their experience of working out Jesus' commandments of love by his method of the Golden Rule. The practice of this principle in Christian democracy is the only way to undercut communism and cause it to vanish from the world. This corollary of the Golden Rule is a fundamental principle for the guidance of personal responsibility.

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CHRISTIANITY, OTHER RELIGIONS AND NON-RELIGION

(From "RE-THINKING MISSIONS")

By William Ernest Hocking, D.D.

(Continued from August issue).

WHAT THESE DEVELOPMENTS CALL FOR. But there is certainly something to be done by Christianity in response to the new growths in the non-Christian religions. We see in it no call for a renewed rivalry or counter-aggression, but rather for something far more difficult, namely, *deepening our grasp of what Christianity actually means.* There is reason for desiring this, for everywhere Christianity is suffering from the poverty, the rigidity, the inertness of the conceptions which Christians have of its significance; everywhere Christians are called upon to search the sources of their own faith. Let us indicate certain ways through which this desire may be realized.

Almost everyone now agrees that religion cannot be handed on as a finished doctrine, without renewal of insight by those who undertake to transmit it. But the ways of this renewal are various, just as the meaning of Christianity may be realized in different ways, in thought, in application to conduct, in immediate personal experience. None of these ways can be safely omitted.

Christianity, therefore, cannot afford to leave to Buddhism or to Hinduism the arts of meditation. It may well be that Buddhism depends too much on meditation as the way *par excellence* to enlightenment. If so, it is the corresponding error of our protestant ministry, mission or other, that it depends too much on activity as the way to retain the meaning of its faith. It is one of the strengths of Christianity that it is disposed to run out into action. It expects to be applied. But it has the defect of its strength. Our ministry grows dull by too great business. It forgets, or its institution forgets, the irreplaceable uses of leisure in the search for a new stage of truth.

We would commend to the Christian Church a serious inquiry into the religious value of meditation, and a study of the ways in which a further place for this function can be brought into the Christian life, without falling into the common abuses of monasticism.

One of the securities against an empty mysticism is that,

along with meditation (or alternating with it) should go the discipline of thought. If Christianity is to get a better hold on its own meaning, it must make a place for explorative thinking; and the same is true if it is to aid in any work of interpreting other religions. The danger of the time is not merely a failure of spirit, it is as much a failure of ideas and of the power of discrimination. To deal with the problems set by naturalism to all religious worldviews, clarity of analysis is essential. To define identities among the religions, and to see where the real issues lie, requires practice in the use of concepts and familiarity with their history. Philosophy is not religion, nor any equivalent therefor, but no religion can do its work in the modern age without all the tools of reflection. Not everyone is obliged to do this special work; but to some of the missionary personnel, and to such oriental Christians as have aptitude for such studies, there should be provided opportunity for advanced work in logic, philosophy, theology, the history of religion. Christianity is not equipped to meet and converse with the religious leaders of the Orient until it can enter competently into their world of thought.

Instituting the Sharing Process. But perhaps the chief hope for an important deepening of self-knowledge on the part of Christendom is by way of a more thoroughgoing sharing of its life with the life of the Orient. Sharing may mean spreading abroad what one has; but sharing becomes real only as it becomes mutual, running in both directions, each teaching, each learning, each with the other meeting the unsolved problems of both.

That the non-Christian religions do contain elements of instruction for us, imperfect exponents as we are of the truth we have, cannot be doubted. We have just illustrated this in what we have said of meditation. There are many other respects in which we may well be the learners. Buddhism's unworldliness, in many ways a disadvantage, still represents an ingredient of all true religion, prominent in early and mediaeval Christianity, from which the "social gospel" may become too far estranged. And with it goes an undeviating concern for metaphysical truth which we of the West have been tempted at times to abandon in the interest of "practicality". In this, it may be Buddhism that is truly practical for it is the depths of the universe which

most directly stir the depths of selfhood, and the stability of the inner life is the source of all strength for outer action. It is Zen Buddhism, we remember, a cult of quietude and discipline, which has given to Japan so many strong men in public life.

One great reason for the presence of Christianity in the Orient is an interest in its own developing interpretation, as it could hardly grow in America alone, through free intercourse with various other types of religious experience. The relation between religions must take increasingly hereafter the form of a common search for truth.

It is our view that this function should be in part performed through a type of institution distinct from and supplementary to the present type of teaching mission.

We have in mind the establishment of centers here and there as persons and occasions offer, for the avowed purpose of facilitating such cooperative religious inquiry through give and take between persons of various faiths. We are not thinking of institutions which bind and hold men together in unions of fixed membership; such institutions exist, and they have a way of going dull. We think rather of places fitted for hospitality toward persons desiring to come and go freely, where men concerned with these themes may meet one another, perhaps live together for a time, eat together, study together, work together, and also have plenty of opportunity for solitary thought and reading. As the function is a natural one, there have always been ways, more or less adequate, of providing for it. It is now time to do it well.

Doing it well would imply a place where quiet and retreat are possible. At the same time, it might with advantage have a special activity of its own, bringing together a nucleus of permanent personnel. It might be a place of study and research such as we have suggested. But the business of the place would be conversation, ample, repeated, unhurried, with intervals of reflection and work.

Out of these conversations and thoughts there should come, in the first place, a steady growth of mutual understanding and respect among these seekers of various faiths; then that deepening of self-knowledge which is inseparable from a better knowledge of others; and from time to time, as the supreme success, the birth of an idea which shall stir and strengthen religion in the race.

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INDIVIDUAL RESPONSIBILITY

By Harry Halsey Starrett

The hope of the world lies in the enlightenment, the ennoblement and the advancement of the individual. The world being the individual in the aggregate, world improvement depends upon and must begin with individual improvement. It, therefore, behooves each of us, to seek and to find and "To KNOW OURSELVES", that we may know just what our place in this world is, that we may fulfill our mission here on earth, by being true to our trust of *INDIVIDUAL RESPONSIBILITY*.

Man is the creator of his own problems; he and he alone can solve them. "The way of the transgressor is hard" but his punishment is self-inflicted. "Whatsoever a man soweth that shall he also reap". The vicissitudes of life represent the vicissitudes of finite mind. Therefore, if man is to be delivered from his earthly house of bondage, in which he has incarcerated himself, through his transgressions of The Higher Law his only hope is through surrender of his finite mind to Infinite Mind, allowing The Infinite to take over and rule his life Until man is delivered from the slavery of self, he will never know the meaning of true freedom for then and not until then will he be truly free and until he is free, he will never know the meaning and the purpose of life for then and not until then will he come into the glorious fullness of life by becoming one with it

Man's awakening to his individual responsibility is the beginning of wisdom and of world salvation. The way we measure up to our individual responsibility; the way we respond to the challenge of opportunity; the way we use our God-given, freewill, is the measure of our spiritual growth and the determiner of our destiny.

oooOoooo

"Blessed are they who were not satisfied to let well enough alone. All the progress the world has made, we owe to them."

oooOoooo

A FABLE OF THE DISCONTENTED CHURCHES

By Bess Foster Smith

Unity was a very prosperous little town. It had a Farmers' Co-operative Creamery, a big Union General Store, and an Associated Mill and Elevator Company. It had learned that financial success comes from all working together for the best interests of the town.

Still this little town was not happy. It had what might be called a social problem. Some folks said the "*young people*" were to blame. A bad lot! Others said it was the officers who did not enforce the laws, who were at fault. Still others said it was "*the times.*"

How could a town be proud of its record when it was continually being reminded by the press of "A hold-up", "A car wreck after a late party", and "Students expelled from school", and other glaring headlines. These things were, indeed a disgrace to her fair name. Still no one seemed to know how to solve the problem or where to lay the blame.

One moonlight night while the Co-operative Creamery and the big Union General store and the Associated Mill and Elevator and other large buildings were wrapped in quiet slumber, there could be distinctly heard a drip, drip, drip from the eaves of one of the thirteen little churches of the town. It was a thin, insignificant little building with a tall steeple. Another similar structure a block away sighed and moaned as though her conscience were troubling her. Finally, she called over to the other church, "Why are you weeping, Sister?"

"O, I can't bear it!" replied the weeping church, "I simply can't bear it!"

"What is it you cannot bear, my dear?"

"I can't bear to see all those adorable youngsters, all going to the devil!"

"Hush, you must not say that!" answered her companion, looking cautiously about.

"But a group of them just went by and they threw stones at me!" wailed the first church.

"Well, I am sure we do all we can. It is not our fault!" her sister maintained.

"I am not so sure. What do we do for them? They do not even believe in us because we do not practice what we preach.

Look at that smug Co-op over there, sleeping away without a trouble in the world. It is a success."

"But what can we do? We cannot co-operate. We have so many differences. Why, sometimes my people do not even speak to your people. They would be shocked at such heresy as you talk."

"But, we all love each other because we are all the churches of God. Humans just do not understand enough about God. They are only human. If our people could only love each other as God loves them all their differences wouldn't really matter."

"You are right! We are all God's churches and all breathe His breath. We ought to have one big roof, big enough to cover every saint and sinner in this town. Then we might be able to do some good."

Then, one by one the other churches, all too unhappy to sleep joined in the discussion. The very stones cried out. Finally the first little church came up with a plan. "Listen, nothing less than an earthquake could ever move our people or bring them together. I say, let's pray for an earthquake, sacrifice ourselves, and leave the rest to God."

"I haven't much to sacrifice, I am willing," one agreed.

"A very small earthquake would shake me down. I have been about to fall down for years," sighed another.

"I am so poor that there isn't even a mouse in my attic to be disturbed by such a move," said a third.

So, one and all entered into the sacrificial pact. They literally gave their lives for the cause. After a brief moment of silent prayer, a slight tremor seemed to shake the earth and the walls of the churches crumbled and fell as did the walls of Jerico in days of old. All the bigger and better buildings in the town were unharmed.

When the awakened people saw the tragedy, they felt a common bond of sorrow. They held meetings and learned to love each other in the united loss they had sustained. Out of it emerged a decision to build a church where all might worship. In their common sorrow they loved each other as they went about bearing each others burdens. Almost by unseen hands these same fallen boards and brick and bell were laid in order and woven together into new walls, making a new church dedicated to God and to all humanity. There in newness of life the spirit of the churches awoke and found themselves

cemented together with mortar and love.

There together they saw good deeds done, true worship performed, training and education for upright living expressed, and as they stood interlocked in each others arms they contentedly chanted, "He who gives his life shall find it renewed a hundred fold."

And the new Community Church, overtopping the Co-operative Market and Mill, rested contented with God's blessing. The people pointed to their talented youth with just pride for they had learned that successful living, like successful business, comes from working and praying together for the best interests of all.

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GIVE ME LOVE

Give me love to do God's will,
Love that is hopeful and still;
Love reconciled to duty,
Love grateful for all beauty.

Give me love to banish wrong,
Love to bring sweet peace and song;
Love to dry my brother's tears,
Love to dispell all his fears.

Give me love to endure strife,
Love to forgive debts in life;
Love that knows no race or creed,
Love with vision to see need.

Give me love to feed a foe,
Love to bear all nations' woe;
Love to smooth life's rugged road,
Love to lift my neighbor's load.

--*Loreta Inman.*

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"Keep calm. Tranquillity is a great spiritual asset and a mark of concealed power. In calmness lies power."

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" IT ALL DEPENDS ON YOU! "

The above caption is the title of literature announcing a prayer period daily as "Big Ben" (in London) strikes nine (4:00 P.M. New York). Our readers are asked to participate and urge others to join. The prayer is: *" We pray thee O God, to bring Peace and Goodwill amongst men."*

Every prayer uttered, every hope expressed, every spoken wish - all rightly directed - help and will change our own lives and influence others. Every such experience tends toward the salvation of mankind.

There is a well-authenticated account of an invalid woman who, at times, received answers to spiritual questions which she had projected into the unknown. To repeated inquiries as *" how to pray"* she reported the following reply: *" On earth I was known as the Praying Pope, and I did not learn to pray until two years before my death."*

Thus, it would seem, effective prayer is not a matter of habit or repetition but a study, a growth through experience, a development of the heart.

Dr. John Watson (Ian Maclaren) wrote, " Jesus realized that the tie which binds men together in life is not forged in the intellect but in the heart." The power of oriental religions has been in meditation, as is suggested on pages 14-16. The success of New Thought, Unity, Spiritual Metaphysics etc. depends upon deep meditation. This also applies to The Seekers in England with their Harmony Prayer Circles.

The results warrant still greater efforts. Even more intensive and deeper application to the study of prayer techniques would achieve astonishing ends when based on unfaltering faith. It would appear that the surest and soundest road to solution of world problems is the development of individual prayer life, growing into small prayer groups. Memory fails to record a single religious founder depending on mass strategy for success. Assemblies, meetings, conferences seem necessary in any movement but it takes the spirit of the individual to make real progress.

The concluding words of Eivind Berggrav's address before the World Council at Evanston were: *" We are all responsible for the fate of mankind."* Possibly, the above heading should be changed to read: " IT ALL DEPENDS ON ME."

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HOLY SPIRIT

O walk beside me; when I fail
To feel that you are near.
My faith can be of no avail
As long as I know fear.

Each morning grant a happy heart,
The will to give and love.
So that my sinful ways depart,
Pour blessings from above.

I must be grateful for my health
The strength which you bestow:
Whose grace is greater than all wealth
Who loves us here below.

--G. W. von Koschembahr.

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APPRECIATION

Gratitude is extended to Nick Kenny, poet, and Ray Schumann, artist, for the use of *THREE WISHES*, page 1, of this issue. Permission for its use was also granted by The New York Daily Mirror. Yes, all able-bodied people could thus be millionaires!

The report of Dr. Robert W. Youngs on his trip over seas this summer is printed in full with short spacing, but is well worth the extra effort in reading.

We thank our Contributing Editors for their participation in this issue and others for the following articles:

A PRAYER - *By Ae'lis Churchill Chaphe.*

A FABLE OF THE DISCONTENTED CHURCHES - *By Bess Foster Smith.*

GIVE ME LOVE - *By Loreta Inman.*

HOLY SPIRIT - *By G. W. von Koschembahr.*

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NOTICES

DR. WILLIAM JAMES THOMPSON. Dr. Thompson has graciously accepted an invitation to become one of our Contributing Editors. Readers are already acquainted with him through his articles previously published, and many know him as a retired Congregational minister with wide experience, having served outstanding churches in England, Canada, Hawaii and the United States. Born and educated in England with post-graduate study in USA (Degrees BA, BD, PsD, DD), Dr. Thompson also gained merited popularity as college professor, lecturer, writer, poet, radio speaker and world traveler. His writings have appeared in periodicals in many countries, and he is now editor of MESSENGER OF INSPIRATION. His willingness to be with us, stems from his keen desire to serve God and mankind through furthering the Purposes of Fellowship in Prayer. We warmly welcome Dr. Thompson to our editorial staff.

CHRISTMAS CARDS. As previously announced, Christmas cards are available to all who look for a distinctive greeting. Order blanks were mailed with the August issue. However, no new cards will be printed this year as illness interrupted the art work.

FELLOWSHIP ADVISORS. With keen sorrow we announce the death of Mrs. F. J. Crisp, Fellowship Advisor *in the* Western Zone. Both Mrs. Crisp and her sister, Mrs. Warren P. Landon, have been interested in our undertaking since its inception, and it is both fitting and fortunate that Mrs. Landon gladly fills the vacancy.

EXPIRATION NOTICE. Such a notice is inserted in the last issue of the subscription year. Prompt responses will greatly facilitate our work and will be appreciated. It is our hope to become established, as a prayer agency, on a free-will-offering basis. But until then, we must solicit subscriptions, gifts, bequests and annuities, which will be gratefully received and promptly acknowledged. *(Sub. Rate $2.00 per yr.)*

"OUR PURPOSE" is omitted in this issue due to lack of space, but will be inserted in the next issue as usual.

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PSALM OF PRAISE

Lord God of hosts, we render thanks
For all Thy mercies sure;
Thy tender love environs us
And will through life endure.

Teach us to know Thy perfect will
And truly humble be;
May we in gladness praise Thy name
Through all eternity.

Lord God of hosts, we offer thanks
And call upon Thy name;
A psalm of praise to Thee we sing,
Thy wondrous Love proclaim.

Thou art our refuge and our strength,
There is no other power;
If sudden danger threatens us,
We find in Thee a tower.

Lord God of hosts, we proffer praise;
Direct us on our way;
With grateful hearts we worship Thee
On this Thanksgiving Day.

--Grenville Kleiser.

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